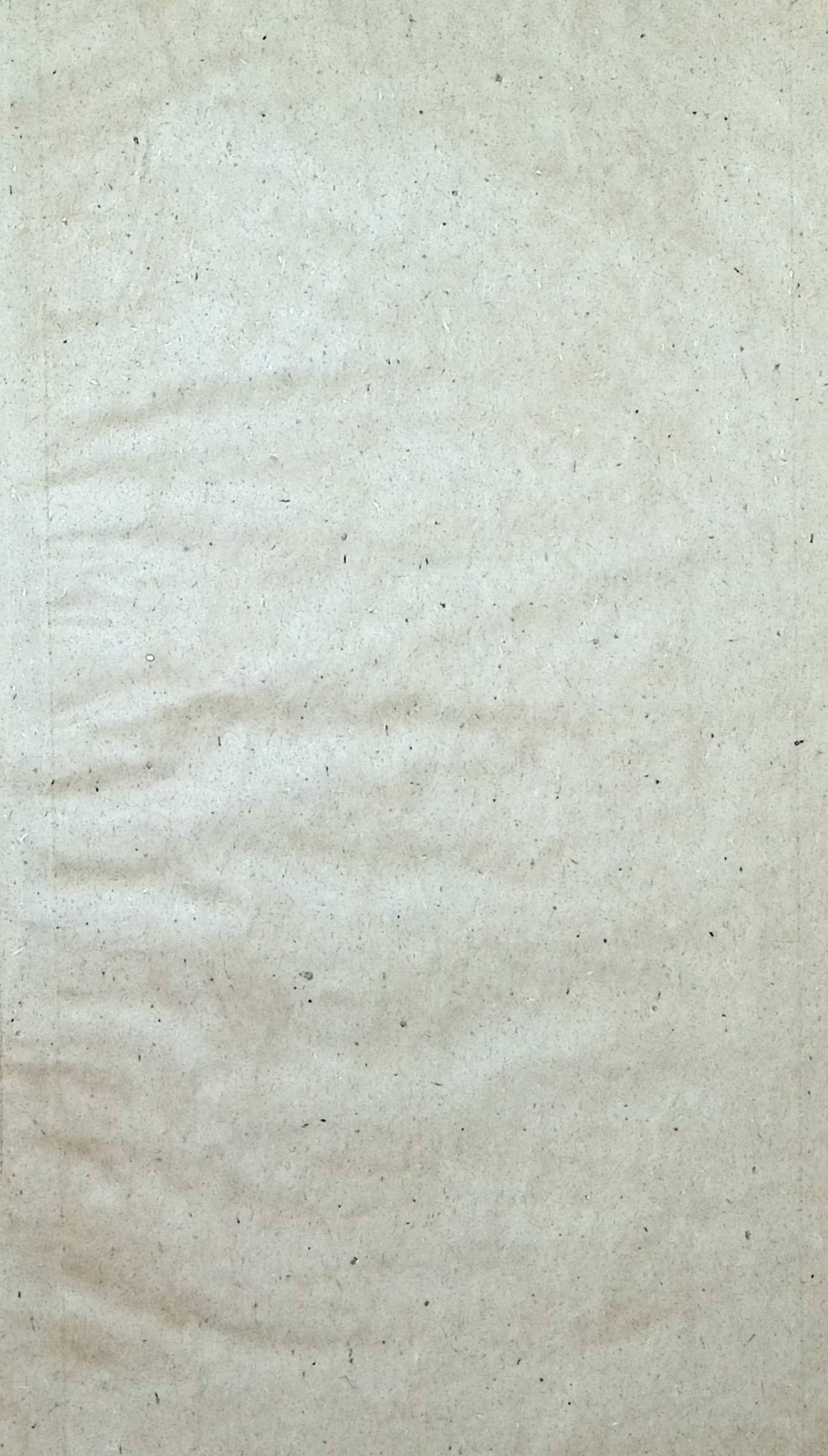


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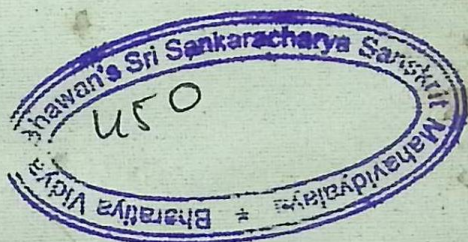
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पुराणम् PURĀṆA

वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ।

(स्कन्द० प्रभासखंड, २।६०) -



HALF-YEARLY BULLETIN, PURĀṆA DEPT.,
ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

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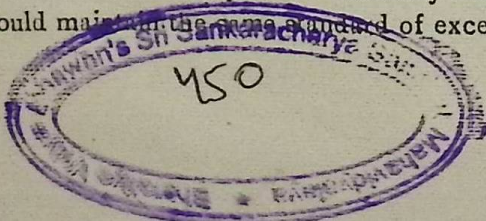
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I have received the first number of our Bulletin, "Purāṇa", and I am indeed very happy to find that it promises to be quite a learned and useful Journal, provided we can keep up the standard. The quality of the articles, coming as they do from eminent scholars, whom it has been our good fortune to make interested in it, is very high indeed, and it may be hoped that our Journal will make its mark in the domain of Indology. The get-up is very fine, and the importance of Purāṇa studies, as it is now becoming realised, is sure to make this Journal quite a useful and important one.

SUNITI KUMAR CHATTERJI.

I am thankful to you for sending me a copy of the first issue of Vol. I of "Purāṇa". I earnestly hope that succeeding issues would maintain the same standard of excellence.

P. V. KANE.



‘पुराणम्’ पत्रिकायाः परिचयः

कर्मभूमिभूतेऽस्मिन् भारतवर्षे सदोत्थायी कृष्णद्वैपायनो द्विजः महर्षिव्यासो महतीं पुराणविद्यां चतुर्लक्षश्लोकैः संगृह्याष्टादशपुराणग्रन्थेषूपनिबन्ध । अस्मिन् विशाले पुराणवाङ्मये वेदार्थानां बहुव्याहितं बहुश उपवृंहणमुपलभ्यते । श्रूयते च—

“इतिहासपुराणाभ्यां वेदं समुपवृंहयेत्” (वायुपुराणे)

अपि च,

“वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः” (स्कन्दपुराणे)

तथा,

“धन्यं यशस्यमायुष्यं पुण्यं वेदैश्च संमितम् ।

कृष्णद्वैपायनेनोक्तं पुराणं ब्रह्मवादिना ॥” (ब्रह्माण्डपुराणे)

एवं च ‘आत्मा पुराणं वेदानाम्’, अथवा ‘सर्ववेदार्थसाराणि पुराणानी’ति श्रूयते (नारदीये), इत्येवं सर्वशास्त्राणां पुराकृतो निश्चयः । व्यासकल्पद्रुमात् प्रसूता सेयं पुराणविद्या शौनकस्य द्वादशवार्षिके सत्रे संकलिता किल । तदा-प्रभृति “पुराणं पञ्चमो वेदः” इत्यसाधारणी प्रतिष्ठासुपगतवतीयं विद्या देशे काले चोत्तरोत्तरं सर्वशास्त्रसारमाकृष्य महान्तं समुच्चयं प्राप्तवती । अस्या विषये एतद्वक्तुं शक्यते—

कतमः स हि धर्मोऽस्ति किं वा ज्ञानं तथाविधम् ।

अन्यद्वा तत्किमत्राह पुराणे यन्न दृश्यते ॥

अस्मिन् पुराणारूपे वाङ्मये भारतीयानां धर्मदर्शनसाहित्यसंस्कृतीतिहास-तीर्थत्रतदानदेवपूजास्तोत्रभुवनकोशराजतन्त्रवर्णाश्रमधर्मादिनानाविषयाणां कचित्समास-रूपेण अन्यत्र च सविस्तरं समावेशः प्राप्यते । पुराणानि प्रायशः कथारूपेण श्राव्यन्ते स्म । किन्तु नूतना प्रवृत्तिस्त्विदं यत् पुराणविषयकमूहापोहमवलम्ब्य अनुसन्धानग्रन्था निर्मायेरन्, ये च पुराणानां हस्तलिखिता आदर्शकोशास्तान् संगृह्य पाठसंवादरीत्या मूलपुराणग्रन्थाः शुद्धरूपेण संपाद्येरंश्च । इदं द्वयमपि कार्यं सर्वभारतीयकाशिराजन्यासान्तर्गतेन पुष्पाणविभागेनोपक्रान्तम् । प्रथमं मत्स्य-पुराणस्य वामनपुराणस्य च आधुनिक्या वैज्ञानिकपद्धत्या सम्पादनमारब्धम् ।

तदर्थं च भारतीयेभ्यो विदेशीयेभ्यश्चानेकेभ्यः स्थानेभ्यः संगृह्य चत्वारिंशत् कोशाः संवादिताः । तत्र मत्स्यपुराणस्य संशोधितसंस्करणकार्यं मद्रासविश्वविद्यालये संस्कृतविभागाध्यक्षपदमलङ्कुर्वद्भिः श्री वे० राघवनमहोदयैः स्वीकृतम् । वामनपुराणस्य चेदृशं संशोधितसंस्करणकार्यं काशिविश्वविद्यालयस्थैः अग्रवाल-पाह्वैः श्रीवासुदेवशरणमहोदयैरङ्गीकृतम् ।

पुराणसमितिर्ममपि निश्चयमकरोत् यत् पुराणनाम्नी षाण्मासिकी पत्रिकापि प्रकाशनीया । तमेवार्थं सफलीकर्तुम् प्रथमवर्षस्याङ्कद्वयं (२५० पृष्ठात्मकं) प्रकाशितम् । प्रथमोङ्कः व्यासपूर्णमायां (जुलाई १९५९) तिथौ द्वितीयश्च सरस्वतीपूजावसरे वसन्तपञ्चम्यां (फरवरी १९६०) तिथौ प्रकाशयितुं निश्चयः संजातः पूर्णश्च । द्वितीयवर्षस्याङ्कद्वयं (३२० पृष्ठात्मकं) पुनः व्यासपूर्णमायां (८ जुलाई, १९६०) तिथौ एकत्र प्रकाशमुपनीतम्, द्वादशरूप्याणि च तस्य मूल्यं निश्चितम् । ततश्च तृतीयवर्षादारभ्य प्रतिवर्षं प्रायेण चतुःशतपृष्ठात्मकम् अङ्कद्वयं प्रकाशनीयं, तन्मूल्यं च द्वादशैव रूप्याणि भाव्यमिति निश्चयः संजातः ।

पुराणपत्रिकायाः कृते विद्वद्भ्यैर्लेखं टिप्पणीनिबन्धादीनि च संस्कृतभाषायाम् आङ्ग्लभाषायां वा प्रेषणीयानि । भारतीयपरम्परानुसारेण लेखकमहोदयेभ्यः कश्चित् पुरस्कारोऽपि दीयते । तेषां लेखानां च अनुमुद्राण्यपि तेभ्यो विनैव मूल्यं दीयन्ते ।

लेखकमहोदयैः प्रकटीकृताः विचारास्तेषामेव स्वायत्ताः, न पुनस्ते 'पुराण'-पत्रिकां निबध्नन्ति ।

सर्वभारतीयकाशिराजन्यासस्याध्यक्षपदमलङ्कुर्वाणैः काशीनरेश श्री विभूति-नारायणसिंहमहोदयैः वर्षे वर्षे महर्षिव्यासस्य जीवनवृत्तं रचनां चोद्दिश्य निबन्धप्रतियोगिता पञ्चशतरूप्यात्मकपुरस्कारवितरणसहिता प्रस्ताविता । तदनुसारेण 'इतिहासपुराणानुसारि महर्षिव्यासस्य जीवनवृत्तम्' इति निबन्धप्रतियोगिताया आद्यः विषयः स्थिरीकृतः । निबन्धश्चायं दशसहस्रपरिमितैः शब्दैः संस्कृतभाषायां आङ्ग्लभाषायां वोपनिबध्य काशिराजन्यासस्य मन्त्रिमहोदयानां सकाशे प्रेषणीयः ।

LIST OF THE EIGHTEEN PURĀṆAS WITH THEIR ŚLOKA-NUMBERS

(According to Matsya Purāṇa, Adh. 53, Ān. edn.)

1. ब्रह्मपुराण	13,000	10. ब्रह्मवैवर्तपुराण	18,000
2. पद्मपुराण	55,000	11. लिङ्गपुराण	11,000
3. विष्णुपुराण	23,000	12. वराहपुराण	24,000
4. वायुपुराण (शिवपुराण)	24,000	13. स्कन्दपुराण	81,100
5. भागवतपुराण	18,000	14. वामनपुराण	10,000
6. नारदीयपुराण	25,000	15. कूर्मपुराण	18,000
7. मार्कण्डेयपुराण	9,000	16. मत्स्यपुराण	14,000
8. आग्नेयपुराण	16,000	17. गरुडपुराण	19,000
9. भविष्यपुराण	14,500	18. ब्रह्माण्डपुराण	12,000

The name वायुपुराण is given in the Matsya and the Nārādīya Purāṇas; other Purāṇas give शिवपुराण in place of the 'Vāyu'. The Mārkaṇḍeya Purāṇa gives नृसिंहपुराण in place of the लिङ्गपुराण as the name of one of the eighteen Purāṇas. As regards the भागवत, some consider देवीभागवत (in place of श्रीमद्भागवत) as one of the eighteen Mahāpurāṇas.

The number of ślokas of the Brahma and of the Kūrma is given as 10,000, and 17,000 respectively in most of the collated Mss. of the Matsya Purāṇa. In the printed editions of the Viṣṇu Purāṇa the number of its ślokas is much less (about 7000), but if Viṣṇu-dharmottara be also taken into consideration, then the number comes to about 23000 (same as given in the Matsya Purāṇa). In the case of other Purāṇas also, the number of ślokas in their printed editions as well as in their available manuscripts differs, often to a great extent, from the number of their ślokas given in the Matsya and other Purāṇas.

LIST OF THE UPA-PURĀṆAS

(As given in the Devī-Bhāgavata, 1.3 13-16)

1. सनत्कुमार; 2. नारसिंह; 3. नारदीय; 4. शिव; 5. दौर्वासस;
6. कापिल; 7. मानव; 8. औशनस; 9. वारुण; 10. कालिका;
11. साम्ब; 12. नन्दिकृत; 13. सौर; 14. पाराशर; 15. आदित्य;
16. माहेश्वर; 17. भागवत; 18. वसिष्ठ.

हरिवंश is a Parva-supplement of the Mahābhārata

THE 'PURĀṆA' BULLETIN

In the field of Sanskrit literature the Purāṇas occupy a unique place both by their bulk extending to four hundred thousand verses and by the richness of their contents. They furnish an unrivalled documentation of the religious and social history of India covering a myriad facets of the evolving cultural movements of thought and action from the earliest times up to the late medieval period. Their *tour de force* is story-telling by casting the material on cosmogony and cultural history into the form of major myths and legends, outstanding stories and narratives which sustain the abiding interest of their readers. They have been endlessly recited by learned Pandits, called Paurāṇika or Vyāsa, to assemblies of devoted listeners throughout the country. Thus they acquired the status of national literature incorporating material accumulated in different times and places, but cast in a surprisingly unified mould of metaphysical, religious and social idealism.

The national genius of India has blazed its trail in the Purāṇas, insisting on the worship of the One in the many, and *vice versa* the perception of the many in One Transcendent Reality. Culture in India has paid reverential homage to diversity, but having done so it has drawn itself into the one radiating centre of all names and forms. The Purāṇas fulfil this twofold purpose in a unique manner. They constantly insist on the existence and realisation of the one Divinity, the Supreme Purusha, the Infinite Power, the Transcendent Consciousness which alone is Real and Absolute and is the single unmanifest principle that creates, controls and directs eternal Nature (*Pradhāna or Prakṛiti*) in the revolving Wheel of Time. On the other hand they speak of the innumerable gods and goddesses—the product of a rich pantheon created by unrestricted freedom of thought and cult-worship. Similarly they tell us about the different systems of cosmogony designed to explain the mysterious working of the Universe. They are equally rich

in the theology and ritual, in the description of social classes, the beliefs of the people, their religious practices, and round of daily duties. They also offer detailed documentation of the geography and topography of the land in the form of description of its mountains, rivers, countries, peoples, and above all tirthas or holy places which sanctified the great river-valleys and plains, the hilly tracts and the forest regions of India, to which centres regular pilgrimages were enjoined.

The metaphysical truth of the Veda is also intended to be demonstrated in the Purāṇas. Veda and Itihāsa-Purāṇa have distinctive styles of stating the same cosmic or metaphysical truths. The method of the Veda employs the technique of direct and explicit expression in a cogent and concise form. The method of the Purāṇa, on the other hand, consists in casting the metaphysical truths in the mould of suitable legends, aiming not at brevity but amplification, caring not so much for succinctness as for clarity and popular comprehension. The Purāṇa was the subject of recitation to popular assemblies, and the Purāṇic Vyāsa and Sūta-redactors wisely introduced in their compositions substantial elements of attraction and flavour for the common mind.

The Purāṇa treatises evolved an ideal synthesis between Loka and Veda, Loka constitutes religion in practice and Veda is its metaphysical statement. The Purāṇas combine both these traditions. Research into the Purāṇas implies on the one hand a study of the cult aspects of the religious beliefs and observances (*Sādhanā*), and, on the other, an unravelling of the Vedic contents of the Purāṇic stories, themes and descriptions.

This literature stands in need of extended studies and interpretation by Indological scholars as well as those who are attracted by the ancient religious and metaphysical systems of India. It also possesses a special appeal owing to literary accomplishment of a high order interspersed in its pages.

The 'PURĀṆA' Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of

organising the manifold studies relating to the Purāṇas. It will specially discuss the several aspects of text-reconstitution, of the interpretation of the vast cultural and historical material, and above all of the obscure esoteric symbolism of the Purāṇas. The Purāṇic myths and legends serve as the external sheaths of mystical meanings. Their religious symbolism is an important subject, the value of which is being gradually recognised. All over the world the understanding of symbolism is opening for the modern mind the blocked doors of religious thought and tradition. The Purāṇas communicate to us the Indian version of that tradition with exceptional richness and in perfect preservation. The 'PURĀṆA' Bulletin is intended to serve as the forum of Purāṇic research in all its bearings both in the light of traditional thought and modern ideas.

The Editors invite contributions from all those scholars who are interested in the culture of the Purāṇa-literature, and above all in the religion and philosophy of the Vedas, which has found the fullest expression in the Purāṇas.

The 'PURĀṆA' Bulletin is an half-yearly Journal published every year on Vasanta Pañchamī (Jan.-Feb.) and Vyāsa Pūrṇimā (July). Its inaugural issue was published on Vyāsa Pūrṇimā in July 1959, and the next issue (Vol. I, No. 2) was published on Vasanta Pañchamī in Feb. 1960. Vol. II was the joint issue of its two numbers and was published on the Vyāsa Pūrṇimā (July 8) of 1960. Then Vol. III was initiated by publishing its first number on the Vasanta Pañchamī (Jan. 21) of 1961, and its second number was published on the Vyāsa Pūrṇimā (July 27, 1961); thereby making Vol. III in its two parts correspond to the year 1961 for facility of reference. The annual subscription of the 'PURĀṆA' Bulletin for its two numbers is Rs. 12/- or £1.

Many eminent Indian and foreign scholars have appreciated in their letters the high standard and the usefulness of the 'PURĀṆA'. From these letters of appreciation and also from the Reviews of the 'PURĀṆA' appeared in several papers and

Periodicals both of India and abroad, it appears that this Bulletin has fulfilled a long-felt want in the sphere of Indological study and research. Some select opinions and reviews are appended here for perusal.

The All-India Kashiraj Trust is trying through its Bulletin 'PURĀṆA' to propagate the Purāṇic learning and to encourage the research on the Purāṇas. The Trust expects the whole-hearted co-operation from scholars and from all those who are interested in the preservation and propagation of this important and most extensive branch of the ancient Indian literature.

Scholars are requested to send their learned contributions in Sanskrit or in English. The Trust also believes in the old Indian tradition that the Paurāṇika will not go without his dakṣiṇā. So according to this tradition the contributors are paid a token honorarium in the form of cash or books according to their choice. Free off-prints of their articles are also supplied to them.

Views expressed by the authors will be in their own individual capacity and will not bind the Editors or the Trust.

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SELECT REVIEWS

JOURNAL OF THE UNIVERSITY OF GAUHATI,
Vol. XI, No. 1; Arts, 1960—

...The Bulletin is appropriately named "Purāṇa", and is devoted to the study of the various aspects of the Purāṇas. The inaugural number of this bulletin, under review, is a fine specimen of the "scope and nature of studies" which the journal is avowedly to purvey in its successive issues.

There are eleven articles in all, two in Sanskrit and nine in English, many of which are exclusively devoted to the *Matsya Purāṇa*, in addition to three plates of sample leaves of some manuscripts of the *Matsya Purāṇa*, as well as a compilation of the *subhāṣitas* found in the Purāṇas. The issue also possesses a collection of four beautiful *stotras* from the *Matsya Purāṇa*, eulogizing Brahmā, Vāsudeva, Śiva, and Pārvatī. Passages quoted from the *Bṛhadāraṇyaka*, *Bhāgavata*, *Brahmaṇḍa* and *Padma-Purāṇas*, depicting the grand character of the Purāṇas, and also the statements of the Western scholars like Winternitz, Pargiter, Dowson, testifying to the importance of the Purāṇas, add to the value of the journal. The first page of this inaugural issue is adorned with four verses in praise of Vyāsa to whom the authorship of the numerous Purāṇas is attributed.

(The Review then gives in eleven paragraphs a description of the contents of each of the eleven articles of the bulletin).

One speciality of this journal is that each paper is preceded by a synopsis, the synopsis being in Sanskrit of the English articles, and in English of the Sanskrit ones.

THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY (Bangalore), Vol. L, Number two, July, 1959—

...Very appropriately, the first issue of the bulletin is prefaced with a Śrīmukha by the Kāñchī Kāmakoti Śaṅkarācārya.....Dr. Sunitikumar Chatterji, Mahāmabopādhyāya Giridhar Sharma Chaturvedi, and others have contributed learned articles to this number. The articles by Dr. S. K. Chatterji, Shri A. S. Gupta and Shri R.S. Bhattacharya appraise the reader of details of the plans and work of the Purāṇa

Department. Two other articles by Shri A. S. Gupta, another by Dr. V. Raghavan and one by Shri T. P. Dvivedi pertain to the actual research work carried out by the Department. The excellent Sanskrit essay by Mahāmahopādhyāya Girdhar Sharma and the Scholarly survey of numismatic and inscriptional evidence by Dr. Mirashi are general articles which are highly interesting.....

The Purāṇa Department has first taken up *Matsya Purāṇa* for critical study and this number, therefore, contains mostly articles bearing on this Purāṇa. The Department has procured thirty manuscripts of *Matsya Purāṇa* for purposes of collation and critical edition; and it marks an encouraging step.....

The bulletin indeed forms a good forum for scholarly discussions on the Purāṇas

THE ADYAR LIBRARY BULLETIN (Madras),
Vol. XXIV, Parts 3-4, December 1960—

We have great pleasure in welcoming this new research journal exclusively devoted to the study of the Purāṇas, started by the All India Kashiraj Trust, Banaras, under the able editorship of Professor V. Raghavan and Professor V.S. Agrawal.

The Kashiraj Trust has undertaken the publication of the *Matsyapurāṇa*, and the first issue of the journal contains many studies on the textual problems and critical considerations of that Purāṇa besides papers on other topics.....

U.S.G.R., APPENDIX TO FOURTEENTH NEWS LETTER,
Page 27.

This half-yearly bulletin was recently started under the editorship of Vasudeva Sharana Agrawala and with the collaboration of many scholars from India, America and Europe.....
.....The new bulletin, the second number of which comprises 320 pages, offers substantial contributions to the textual criticism and the religious interpretation of the Purāṇas. The scholarship is of a high level. Indologists have given a wide welcome to this new activity of the All-India Kashiraj Trust.

ARCHIV ORIENTÁLNI (Journal of the Oriental Institute of Czechoslovak Academy of Sciences, Prague), Vol. 29, No. 1, p. 183.—

As we learn from the Editorial contained in the first number, this new half-yearly Bulletin was founded to promote the study and appreciation of Purāṇic literature. It will be devoted to "textual problems and other critical considerations of the different Purāṇas as well as to the study of the contents and cultural contributions of these texts".

Edited by such eminent scholars like Paṇḍita-rāja Sri Rajeshvara Sastri Dravid, Dr. V. S. Agrawala and Dr. V. Raghavan as it is, the Bulletin promises to become an invaluable contribution to the study of Purāṇas, the importance of which for the further development of Indian thought and culture seems still to be a bit neglected. Nos. 1 and 2, so far published, bring a whole series of interesting articles and carefully edited texts. We find here also an information of the Projected Critical Editions by the Kasiraja Trust of Varanasi (No. 1, pp. 12-15), an Account of the work of the Purāṇa Department of the A. I. Kashiraja Trust (No. 1, pp. 16-20), a Brief Outline of the Plan of the Purāṇic Concordance (No. 1, pp. 39-41), etc. If the new Bulletin succeeds in keeping up its high standard it will undoubtedly become an indispensable source for everybody working in some of those fields of Indology which are connected in this way or that with Purāṇas; and these fields are really many.

"Purāṇa", with its aptly chosen specialization, is a good example of that way on which Indological journals and bulletins ought to be developed in future. (*Reviewed by D. Zbavitel*)

THE HINDU (Madras), 17th July, 1960.—

.....To afford a forum for discussion of all Purāṇic questions, textual, cultural, religious, literary—a Bulletin has also been started by this Department (the Purāṇa Department of the All-India Kashiraj Trust). The publication under review

is its inaugural Number and gives a good idea of the scope of the bulletin.

The number carries varied and rich material.

.....On Matsya Purāṇa on which intensive work has been going on for some time now, there are five papers.....The bulletin is so planned that it will be found useful to one engaged in research or interested in cultural and religious pursuits.....To be useful to Paṇḍits also, the Bulletin publishes Sanskrit articles and includes Sanskrit summaries of all English contributions. The Purāṇa-undertaking of the Kashiraj Trust deserves the support of the wide public interested alike in Sanskrit.

‘आज’ (वाराणसी)-साप्ताहिक विशेषांक, २३ सितम्बर, १९६१ ई०—

पुराणम् (व्यासपूर्णिमा विशेषाङ्क)

कतिपय विगत वर्षों से सर्वभारतीय काशिराजन्यासकी ओरसे पुराणोंके वैज्ञानिक अध्ययन एवं सम्यक् गवेषणाका चिरप्रतीक्षित और अत्यन्त महत्वपूर्ण कार्य विधिवत् सम्पन्न हो रहा है। इस अध्ययन और अन्वेषणके फलस्वरूप शीघ्र ही पुराणोंके समीक्षात्मक संस्करण प्रकाशमें आयेंगे। न्यासके पुराण विभागकी ओरसे ‘पुराणम्’ नामसे एक अर्द्धवार्षिक पत्रिका भी निकलती है जिसमें प्राचीन भारतीय वाङ्मयके देशीय और विदेशीय प्रख्यात विद्वानोंके शोधपूर्ण लेखों द्वारा पुराणके विभिन्न अङ्गोंपर सर्वथा नया प्रकाश पड़ता है। गत तीन वर्षोंमें इस पत्रिकाके छ अङ्क निकल चुके हैं जिनमें छठा अङ्क प्रस्तुत व्यासपूर्णिमा विशेषांक है। इसमें..... लेखों के अतिरिक्त, टेक्सचुअल नोट्स (पाठसमीक्षा), कूर्म-पुराण विषयसूची और काशिराजन्यासीय पुराण विभाग का कार्यविवरण भी दिया गया है।

पुराणोंमें प्राचीन भूगोल, संस्कृति और जातियोंके सम्बन्धमें अत्यन्त प्रामाणिक विवरण दिये गये हैं जिनके शोधपूर्ण अध्ययनसे मानवज्ञानको निश्चय ही एक नयी दिशा प्राप्त होगी। उदाहरण के लिए शाकद्वीप निबन्धमें विद्वान् लेखक ने बताया है कि शाकद्वीपमें जिस महानदीका उल्लेख हुआ है वह अजोव समुद्रमें गिरनेवाली रूसकी महानदी डोन ही है। पत्रिका भारतीय संस्कृति और साहित्यिक अध्येताओंके लिए अनिवार्य पाठ्य सामग्री प्रस्तुत करती है।

Select Opinions of Scholars.

Mahāmahopādhyāya Dr. P. V. Kane, National Professor of Sanskrit, Angres' Wadi, Bombay, 6-1-1960.—

"I am thankful to you for sending me a copy of the पुराणम्. If this issue had come earlier, it would have been useful to me. I have dealt with the Purāṇas and their influence on Dharmaśāstra in part 2 of Vol. V (in about 200 pages which are printed off, though not published). I earnestly hope that succeeding issues would maintain the same standard of excellence."

Dr. P. K. Gode, Curator, Bhandarkar Oriental Research Institute Poona, 5th July, 1960.—

....."I feel no doubt that the *Purāṇam* will before long take its honoured place in the first rank of Indological journals in this country. The study of the Purāṇas, inspite of much that has been written on the subject, is still in its infancy. I must, therefore, congratulate the authorities of the Kashiraj Trust on their plan for the study of the Purāṇas and especially its critical editions of the Purāṇic Texts."

Dr. K. M. Munshi, President, Bharatiya Vidya Bhavan, Bombay, January 27, 1960.—

"I glanced through the first number of 'Purāṇa'. It is a very valuable magazine and I am sure that it will lead to properly edited versions of our Purāṇas."

Prof. Dr. W. Kirfel, Bad Godesberg, Wiedemannstr. 37, Germany.—

"I thank you very much for your two numbers of the "Purāṇam". According to my opinion the "Purāṇam" is an interesting and important periodical for researches in the Purāṇic sphere."

Prof. Dr. J. Gonda, Van Hogendorpstrast 13, Utrecht (Netherlands).—

"I congratulate the All-India Kashiraj Trust on this important enterprise. I have already read most of the articles, which

are generally speaking of great interest...your new periodical will no doubt prove to be an excellent means of promoting the neglected Puranic studies."

Prof. Dr. Juan Roger, Professor of Indology, Serrano 117, Madrid (Spain).—

"I have received the first two numbers of your Bulletin PURĀṆA and I am really very thankful to you for having sent to me these copies. I find them most interesting and of a very high scientific level and I am sure that they will make feel their influence in the field of Indology. I have already used some of these studies in my lectures at the University. The importance of the Purāṇa-studies sometimes is forgotten and I congratulate you to have emphasized the study intimately related to the great myths of the Hindu religion."

Prof. Hideo Kimura, Professor of Indology, Ryukoku University, Kyoto, Japan, Dec. 30, 1960.—

"I believe that the 'Purāṇa' will give big benefit to students and scholars of Indian culture in the world. From the standpoint of comparative studies of Buddhism with Hinduism especially regarding their mythology the 'Purāṇa' is very useful. I shall be glad to introduce its important value and interesting to Japan through some annual in recent future."

Dr. B. Schlerath, Frankfurt am Main, Hansa Allee 34, West Germany, 6-1-61.—

"This Bulletin shows in a very impressive way at the same time independence of research, the strength of rich tradition and the importance and the central position in the history of the Hindu religion held by the Purāṇic texts which were too often underrated by philologists."

Dr. Giuseppe Tucci, Institute Italiano, Roma, 14 Gen., 1961.—

"Thank you very much for kindly sending me Vol. II of the 'Purāṇa' Bulletin, which I have perused with much interest; its cultural and ideal standard is very high, and I should be certainly glad to contribute to it."

Dr. Ronald M. Huntington, Chapman College, Orange, California, U.S.A., 1 October, 1960.—

"I continue to be amazed and delighted with the variety and quality of the articles published in "Purāṇa". It is indeed gratifying to see so much scholarly attention finally being directed towards this great body of literature. In turn "Purāṇa" bulletin will undoubtedly stimulate even greater interest in these writings on the part of Indologists around the World."

Prof. W. Schubring, University of Hamburg, West Germany, 2nd November, 1960.—

"It gives me pleasure with very best thanks to acknowledge receipt of Vol. 2, Nos. 1—2 of 'Purāṇa' and to congratulate you to have given continuation so rich in contents to the preceding Volume."

"My special regards to Professor Raghavan whose interesting article on the Tamil Purāṇas will be appreciated by all students of the general history of Indian literature."

Prof. W. Ruben, Berlin - Greinam, 23, 10. 60.—

"I thank you very much for the Bulletin "Purāṇa" I, 1—2. I think it is a very good idea to study the Purāṇas more than before. Not only do we need critical editions, we also need analysis of the contents. Who knows all what is written in this vast mass of Puranic lore ! And who can pretend to know anything about India without knowing the Purāṇas !"



**RESOLUTION PASSED IN THE 25th INTERNATIONAL
CONGRESS OF ORIENTALISTS (MOSCOW)—**

“This present **25th International Congress of Orientalists** expresses gratification at the starting of critical editions of the *Purāṇas* by the Kashiraj Trust of Varanasi on the lines of the *Mahābhārata* by the Bhandarkar Oriental Research institute of Poona and the *Rāmāyaṇa* by the M. S. University of Baroda ; and hopes that international co-operation will be forthcoming for the efficient execution of this important work.”

OTHER ACTIVITIES OF THE KASHIRAJ TRUST

1. *Critical Edition of the Matsya-Purāṇa.*

It is being published with the donation of Rs. 50,000/- given by Pt. Murari Lal Mehta a Trustee of the All-India Kashiraj Trust.

(a) The critical edition of the *Matsya Purāṇa* based on the collation of thirty manuscripts written in Devanāgarī, Śāradā, Nevārī, Uriyā, Grantha and Malayālam scripts is being prepared by Dr. V. Raghavan of the Madras University. The collation has been done at two places—Fort Ramnagar and Madras.

(b) An alphabetical index of all the ślokārdhas of the *Matsya Purāṇa* has been prepared for reference.

(c) *Matsya-Purāṇa* quotations have been collected from all the important *Dharmaśāstra-Nibandhas* under the guidance of Paṇḍitarāja Shri Rajeshwara Shastri Dravida. These quotations are being utilised for reconstituting the *Matsya Purāṇa* text.

2. The collation work of the other Mahā Purāṇas is being taken up gradually. The collation work of *Vāmana Purāṇa*, *Brahma Purāṇa*, *Liṅga Purāṇa* and *Vishṇu Dharmottara* has already been taken up.

3. *A critical edition of the Vāmana Purāṇa* is also being arranged under the editorship of Dr. V. S. Agrawala of the Banaras Hindu University.

4. An Introduction to the Purāṇas in Sanskrit has been written by Mahāmahopādhyāya Pt. Giridhar Sharma Chaturvedi which will be published shortly.

5. A *Purāṇa-Concordance* as planned by the All-India Kashiraj Trust is being compiled by Pt. Ram Shankar Bhattacharya with two Assistants on the basis of a large number of slips prepared for the purpose. The *Vāmana-Purāṇa-Concordance* was published in 'PURĀṆA' Vol. III, No. 1 for eliciting the opinions of the scholars. The Concordance-work

of the Kūrma Purāṇa has also been published in Vol. III. No. 2 of this Bulletin. The Concordance-work of both these Purāṇas is also available separately in a single volume with a detailed plan of the full Concordance-work. The concordance-work of the Viṣṇu-Purāṇa is almost complete; some other Purāṇas are also being taken up.

6. Popular Monographs on important topics of the Purāṇas are being prepared. Mahāmahopādhyāya Pt. Anant Krishna Shastri has written on Prahlāda-Charita in the Purāṇas.

7. Extension lectures on Purāṇas are arranged periodically. A series of three lectures was delivered by Pt. Tripurari Chakravarti, M. A., of the University of Calcutta, on the characters of Mahābhārata.

8. Periodical conferences and seminars are also arranged to discuss Purāṇic subjects on ancient and modern lines.

9. The Board of Trustees have approved the scheme for starting a Research Institute to be named as "*Vyāsa Research Institute*". Efforts are now being made for its early registration and for its affiliation with various Universities.

10. The complete recitations (*śārāyaṇa*) of the Purāṇas and the discourses thereon, are arranged every year at Ramnagar, according to a fixed plan, by His Highness, the Kāśīnareśa. To keep up the old tradition of *Purāṇa-pāṭha* and *Purāṇa-pravacana*, the Purāṇa chosen for the purpose is recited in the morning, and the discourses on it are given in the evening daily for about a fortnight by a learned Paṇḍita who has made a special study of that particular Purāṇa. At the end of the completion of the recitation and the discourses, the learned scholar is requested to submit a summary of his Purāṇa-discourses in Sanskrit. The summary of the discourses on the Kūrma-Purāṇa has been published in Vol. III, No. 2 of the 'Purāṇa' Bulletin as the first of its series.

During the last two years, the Purāṇas taken up for recitations and discourses were Varāha, Kālikā, Kūrma, Padma and the Mudgala Purāṇa. The Vālmiki-Rāmāyaṇa, the

Adhyātma Rāmāyaṇa and the Yoga-Vāsiṣṭha were also recited and the learned discourses on them were given as usual.

11. Recitations (*Pārāyaṇa*) of Veda from memory are arranged twice a year--on the Vasanta Pañchamī and the Vyāsa Pūrṇimā occasions, during the whole of the bright fortnight--with an annual donation of Rs. 1100 by Srī Kāśīnareśa, Mahārāja Vibhuti Narayan Singh. The recitations are held in the Vyāsa temple of the Ramnagar Fort under the guidance and the supervision of Padmabhūṣaṇa Pt. Rājesvara Śāstrī Drāvida, Principal of the Sāṅga Veda Vidyālaya, Varanasi. The learned Paṇḍita chosen has to recite the whole of the Saṁhitā, together with all the Brāhmaṇas, Āraṇyakas and Upaniṣads belonging to the Veda chosen for the recitation from memory. On the completion of the *Pārāyaṇa* the reciter is awarded a 'Gold-Kaṅkaṇa' and a certificate of appreciation by His Highness, besides, the usual dakṣiṇā.

During the last three years the Ṛgveda and the Kṛṣṇa-Yajurveda with all their Brāhmaṇas, Āraṇyakas and Upaniṣads have each been twice recited from memory. On this Vyāsa Pūrṇimā occasion (July, 1961), the Kṛṣṇa-Yajurveda has been recited by Pt. Subrahmanya Ghanapāṭhī of the Trichinapalli District, Madras.

COMPETITION-ESSAYS ON VYĀSA

The All-India Kashiraj Trust announces a Cash Prize of Rs. 500/- per year for a Competition Essay on the Life and Works of Maharṣi Vyāsa, which should be submitted to the General Secretary of the All-India Kashiraj Trust. The subject for the first essay is '*Life of Vyāsa according to the Purāṇas and the Mahābhārata*'. The Essay should comprise about 10,000 words, and may be written in English or Sanskrit.

KASHIRAJ EDITION OF RĀMACHARITA MĀNASA.

The Great Epic in Hindi, Sri Rāma-charita-mānasa composed by the Saint Poet Goswami Tulsi Das during the mediaeval periods, hardly requires any introduction.

This is one of the brightest gems of the Hindi literature. No other text is recited daily by a large mass of people with great love and devotion.

Its sweet and rhythmic verses have an enchanting effect on people and so it has been adopted by the scholars and the common men, both literate and illiterate. So popular it is, that it has been translated into various languages, viz. Sanskrit, Urdu, Persian, Oriya, Bengali, Gujarati, Canarese, Malayalam and Telugu. Its wide popularity has also attracted the notice of the foreign scholars and it has been translated into English, French, German and Russian languages as well.

Numerous editions of this text have been published, but these were mostly confined to the religious and philosophical aspect of the work. No attention has been paid to the scientific and critical dissertation of literary and historical aspect of the 'Mānasa'.

The work of its critical edition was once started in 1846 by His Highness Maharaja Iswari Prasad Narain Singh Bahadur of Banaras and collection of the different Mss. of texts was started under the modern graph system. The work could not progress much due to various unforeseen circumstances.

In 1953 His Highness Maharaja Vibhuti Narain Singh Bahadur took up the work left unfinished by his illustrious Great Grand father and was pleased to donate a sum of Rs. 50,000/- for the purpose.

Acharya Vishwanath Prasad Misra, Professor of Hindi of the Banaras Hindu University, who had already carried out extensive research on the text of 'Mānasa', took up the arduous task of editing the work and he has also been all along assisted

by his able pupil, Sri Rama Das, a research scholar on Rāma-charita-mānasa.

Special feature of the work is the standardisation of its text after comparing it with all available Mss. within 100 years of the Poet's death. For this purpose, Mss. had to be procured from different parts of India and foreign countries as well. So many interpolations have crept in the text that Herculean efforts had to be made to reconstitute the text.

The work is divided into 3 Volumes. The first Volume of the series consists of a detailed introduction and textual criticism and other literary and cultural aspects of the great poem and it will cover about 1000 pages.

The second Volume contains the standardised text of Rāma-charita-mānasa with a short introduction and will cover about 500 pages.

The third Volume will contain a detailed study of the variations and the interpolations of the text. A comparative study of the Rāma-charita-mānasa with other texts which formed the basis of the Epic will also be included. The Volume will cover about 1500 pages.

Trustees have the greatest pleasure to announce that the Management of the All-India Kashiraj Trust has been able to fulfil the wishes of the benevolent donor and will be publishing the second Volume of the series in the last week of December 1961, when the Volume will be formally presented to the President of India. According to the wishes of the donor the book will be offered to the public at a price much below the cost.

The third Volume of the series which is also in the Press will be out by the end of March 1962 and the first Volume will be published after that.

The Trust is grateful to the authorities of the Banaras Hindu University for kindly lending the services of Professor Vishwanath Prasad Misra to the Trust for completing the work in time.

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Padmanabhaiah

GOLDEN WORDS

This day may mark the termination of the Banaras State, but it cannot end the existence of that institution which has continued from very ancient times. Kashi Rajya is the outcome of our ancient traditions. The holy city of Kashi is the object of faith and devotion for millions of men and women from all parts of the country. So long as humanity feels proud of its ancient traditions, its religions, its culture and civilization, until that time the name of Kashi will continue to remain immortal. I assure Kashi Naresh and the people of Kashi Rajya that we shall preserve the sacred character of Kashi and its name by the best possible means in our power.

October 15, 1949

VALLABH BHAI PATEL,
Home Minister, Government of India.

As a sequel to this the following practical measure was announced :—

I hope that even after the merger of this State in the Uttar Pradesh it will be possible to preserve suitably the memory of Kashi Rajya. For preserving the peculiar features of this State and for the development of the ancient culture, the great Sanskrit language and the holy institutions which are supported by this State, we contemplate to establish a Trust, so that all those institutions which have been held dear for the sanctity of this place, may flourish and develop under the new set-up.

October 15, 1949

GOVIND VALLABH PANT,
Chief Minister, Uttar Pradesh.

[To implement the above, the All-India Kashiraj Trust was brought into existence and the project of publishing critical editions of the Purāṇas and other Purāṇic literature is the outcome of the decision of the Government.]



